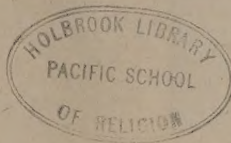


The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California

JANUARY 23, 1958



Several months ago, Howard A. Newsom of Chicago returned to his birthplace at Carthage, Indiana, and saw on a country road near Carthage an unusual sign—a post with its four arms pointing to Friends Churches in four directions. Carthage, Charlottesville, Walnut Ridge and Westland Friends testify to the number and vigor of early Quaker settlers in this part of Indiana, an area just off Highway 40 half-way between Indianapolis and Richmond. The four Quaker Meetings still exist. On pages 22 and 23 are photographs and brief histories of each Meeting.



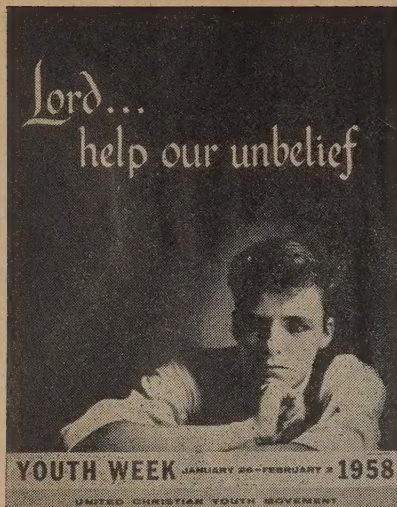
Experience Before Creed

Paul P. Younger

A Quaker Visit

Oscar and Olive Marshburn

Editorials by Warren and Louise Griffiths
and Robert J. Rumsey



The theme for National Youth Week this year, to be observed in many churches January 26-February 2, comes from the Biblical story of the child with the dumb spirit whose father cried out as he brought the child to Jesus to be healed, "Lord I believe; help thou mine unbelief." (Mark 9:24) During the week and on Youth Sunday, January 26, young church men and women will discuss their Christian beliefs among themselves and with their elders.

Youth Week is sponsored by the United Christian Youth Movement, a movement organized by Protestant youth of many denominations in 1934. Its chairman this year is Gladden Schrock of North Manchester, Indiana, a student at Manchester College and a member of the Church of the Brethren. His meditation, "What is Prayer?" was first printed in the Gospel Messenger, official organ of the Church of the Brethren.

What is Prayer?

Prayer is midnight toiling for the dawn.

Prayer is a thought seeking to be expressed.

Prayer is all time, past and future, making amends with the external now.

Prayer is the universe of stars, beautifully born against the facade of the distant darkness.

Prayer is the voice of a child, spilling over fragrant fields and woodland hills.

Prayer is the drunkard, weeping in despair, fearing life, hoping almost beyond hope to become a man of God.

Prayer is faith, strewn through creation like seeds of wheat, which multiply and provide the

substance for life.

Prayer is the thrill of eternal truth.

Prayer is love finding a voice.

Prayer is the meeting of all men with humble hearts.

Prayer is nature searching for its own purpose.

Prayer is the meditation of a hundred midnight hours poured from the soul of a lonely man.

Prayer is man's desire to find the source of God's desiring.

Prayer is humanity, stopping by the road for strength, guidance, and the promise of a friend for tomorrow's journey.

Prayer is the Cosmic Heart, pumping life into the farthest ends of creation.

Prayer is God expressing himself in creation.

Prayer is the thought of tomorrow in today's consideration.

Prayer is God in motion.

Prayer is the most serious discussion a man can have.

Prayer is the heavens smiling through the face of man.

Prayer is God's life, affirming God's divinity.

Prayer is man admitting that God is God!

Gladden Schrock

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Editorials. . .

We Must Learn To Say "Our"

"Our Father who art in heaven . . .

Give us this day our daily bread;

And forgive us our debts,

As we also have forgiven our debtors . . ."

In his book, *Living Under Tension*, Harry Emerson Fosdick, interpreting the Lord's Prayer, has spoken forcefully of our need to learn to say "our." Though each of us often prays singly, his prayer must be for more than self. Though each of us has peculiar needs and problems, life must be more than an individual's trying to make his own way. Life at its best means fellowship—with other members of the human family and with God. To live fully we must learn to say "our." As George Buttrick says, "The whole church is in that pronoun; and the whole family of nations and men . . . prayer, even when private, is still a social expression."

We live, nevertheless, in a world where many forces divide us. Organized religion itself is disunited. Racial, political and economic differences split the human family. Possibly most serious at the moment is the division among nations, a division of which we are all too much aware in these days of "Cold War."

It is too much to expect that all of us should think and act alike. Conformity, after all, is not our goal, but neither is a dogmatic emphasis upon the personal, racial or national me or mine.

Certainly the culmination of religious experience is fellowship. So Paul wrote, "I thank my God upon all remembrance of you . . . for your fellowship in furtherance of the gospel from the first day until now." Central to this fellowship is the fact that we are all children of one God. Fosdick has expressed aptly the wonder of such fellowship: "From a solar system or an atom to a symphony or a stained glass window, or from these to a lovely family or a fraternal world, putting things beautifully together is the essence of creation and the glory of life."

We do need to learn to say "our," and to help others to say and live that pronoun. But to prepare ourselves to take any lead in "putting things beautifully together" we must start with ourselves. We are all individuals, of course, with our distinctive interests and needs. Often we may be "good" people even though our attention is centered basically on our particular wants. But to attain the level we should as Christians we must learn to say "our." If peace is to come it will be ours—American, Chinese, English, Russian. If material well-being is to have other than a selfish import, it must be ours—African, Guatemalan, Indian as well as American. If race accord is to become real it will be ours—black, brown and white.

As we meditate upon these thoughts, and before we say "Our Father," let us ask ourselves and our God:

How can we, in our homes, our neighborhood, our

town, our nation, pray in deed as well as in words, "Our Father"?

How can we live as sons of God and brothers of different skin color, political conviction or religious faith?

How can we be faithful to our convictions yet understand those who differ radically from us without, at the same time, adopting the view that everyone is free to think what he likes, that it makes little difference as long as he is sincere?

How can we effectively bear witness to our deepest convictions without becoming rancorous or contemptuous toward those who differ from us?

If we could or would sit and search in the light of God's wisdom with those who differ from us, what might happen?

Warren and Louise Griffiths

Love Is the Key to Community

Embedded in the book of Genesis is the legend that at one time the people of the earth were one family, speaking one universal language. Truly, a desirable state of affairs! But in order to consolidate their unity, they built a city, and in the city they erected the first skyscraper, the Tower of Babel, "a tower whose top may reach unto heaven." Its purpose was their *reknown*, that they might make a name for themselves. We are told that the result of this piece of pride, this misdirected ambition was that they were punished in two ways: they were dispersed over the earth, and their language was confused, so that they could no longer understand each other. Once united, now they were divided by distance and by a lack of ability to communicate with each other.

From the story there appear several pertinent and important insights: (1) Man's greatest temptations arise with the accumulation of power, such power as is symbolized by the rise of great cities and nation-states. The temptation is to use this power for the wrong purpose, for the purpose of prestige, and self-aggrandizement. In the Biblical context, such a posture is identified as pride, the conviction of our own self-sufficiency, which causes us to forget about our Creator. The result is disaster.

(2) The world is intended to be a unity, a *community*, but this community, which is God's plan, is disrupted by man's lust for power.

(3) The failure of community is in large part a *failure in communication*. Their "language was confused": without effective *communication* there can be no *community*.

Our task as Christians living in these momentous times can be nothing less than the creation of an inclusive community, across lines of race, nationality, economic class. The creation of this community will require cultivation of the art of communication, by which we may reach across whatever gulfs may divide us as nations, as individuals, as Christians, as Friends.

The role of keeping open the lines of communication has been particularly challenging to Friends. Ama-

teurs in many things, Friends have sought to become experts in the arts of communication. For communication, and hence, *community* on the deepest level, a knowledge of particular languages is indispensable. But more important even than this, is a working acquaint-

ance with the universal language: love, as revealed supremely in Christ Jesus. Here and here alone is the key which can open doors, and keep them open as nothing else will do.

Robert J. Rumsey

Are Statements of Faith stumbling blocks or stepping stones?

A Necessity: Experience Before Creed

By Paul P. Younger

One of the trends in Christian Education is toward stressing a more meaningful theology. We want statements of faith which satisfy, give direction and define our position. But this is not enough. Such statements of faith may form rocks in the stream over which we stumble instead of becoming stepping stones by which we follow Christ. They have divided us, provoked endless arguments, and confused Christians as well as unbelievers. We encounter these dangers when we put statements of faith ahead of religious experiences.

Friends have from the beginning made the experience of salvation more important than any statements about them. They observed that a person could subscribe to statements of faith without knowing their true meaning. This is still true. Observe the millions of self-styled Christians who religiously celebrate Christmas and Easter. They sing "Joy to the world the Lord has come," and "Christ the Lord is risen today" without knowing in the least the meaning of the virgin birth or the immortality of the soul.

It is the belief of some that if you recite the proper creed often enough, this act of devotion will make of you the right kind of believer. Or if you partake of the sacrament of the Lord's Supper faithfully you will receive sufficient means of grace to save your soul. Or by becoming baptized by water in the proper manner you will realize the cleansing of your life from sin. In addition to this others believe in the efficacy of washing one another's feet. All these religious ceremonies in the beginning grew out of experiences but to say they have power to reproduce such experiences in the lives of worshippers is getting the cart before the horse. There are also those who watch your religious

Paul P. Younger is Chairman of Children's Work for California Yearly Meeting. His home is in Garden Grove, California.

conversation to see if you use the proper words and phrases. This is a stated requirement to them, a test as to your soundness of faith.

I will admit that by the use of these ceremonies religion is dramatized in a wonderful way. But I am also confronted with the question, "Is this more than another set of rules?" The Jews had their Law and the prophets; other races of people have their religious requirements. Has the act of conformity saved the soul or redeemed the world from sin?

What then is the way? "I am the way, the truth and the life" said the Master. You must have a personal experience of the person of Jesus Christ. You must make a discovery for yourself. "Out of the abundance of the heart the mouth speaketh." When you have had a religious experience then you are in a position to make a statement of faith.

There are four areas of religious experience by which we can examine our faith. If your life bears witness to each of these elements of faith, you do well; if not your Christian Education may have included only the forms of religion.

WORSHIP

When the wise men came to Jerusalem in search of the Savior they said, "We have seen His star in the east and have come to worship Him." Herod said, "I want to worship Him," but made no effort to do so. The Scribes discovered where Jesus was to be born, but they didn't go to Bethlehem. They were, according to their tradition, religious enough. But the shepherds went and the wise men went. They had little regard for traditional worship. They discarded the

forms for the reality. It was the "Presence" they sought for and they found it.

If I were to choose a symbol of worship, it would be the "Star." But the star or any other symbol of ritual sacrament or order of service is not a guarantee to the worshipper that he will experience the presence of God. Unless that of God in you communes with that of God which surrounds you, there is no experience of Him. Unless your prayers, the songs you sing, the thoughts you ponder bring to you the experience of God meeting the immediate need of your soul, your efforts at worship are empty forms.

STUDY

"Take my yoke upon you and learn of me," Jesus said. When we work with Him we learn of Him. In the light of this, it may be that some of our efforts at formal study are wasted. Mankind has had the open Bible for more than 400 years and yet we are practically ignorant of its teachings. The test of how meaningful the Bible has become to you is not how much of it you have committed to memory or how well you can recite the books of the Bible or even how many verses you may have red pencilled, but rather the test is this, how well has your life become an instrument for the fulfillment of the will of God and the truths found in the Scriptures. It is wonderful to say, "Love suffereth long and is kind," but it is more wonderful to be able to say, "I suffer long and am kind." Such precious truths found in the Word of God were first the experience of the writer. If they do not inspire such experiences now within the life of the reader, they are of no effect.

The Bible is the word of God; but more than that, it is a means by which the truths of God reach us and are translated into Christian living. How well is your church teaching the Bible to you? Jesus

et an example before us when he stood up in the synagogue and read from the book of Isaiah, "The Spirit of the Lord is upon me . . ." and when before he sat down said, "This day is the Scripture fulfilled in our ears."

FELLOWSHIP

"If we walk in the light as He is in the light we have fellowship one with another . . ." It is sometimes inspiring to sit before a flickering candle and ponder the truth expressed by Jesus in saying, "I am the light of the world." The Christian Church as a whole has been rather particular about the use of the candle. In some churches candles burn continuously. We are reminded that it was Samuel's job to see that the candle did not go out. In some churches, even Friends churches, candles are lighted for a special reason. I am willing to accept the lighted candle as a symbol for fellowship, but the living presence of the Holy Spirit is not made real simply by the lighting of candles. On the day of Pentecost the 120 gathered in the upper room each became a lighted candle. The flame which sat upon the head of each person was the light of the presence of the Holy Spirit.

We hear a great deal these days about the importance of "group dynamics." We are reminded that our churches should be fellowships abounding with spiritual energy, creating an environment in which its members can only be conscious of their sins but also aware of their power for good. A fellowship in which the individual person is touched by the living presence of the Holy Spirit, causing his life to burst into a flame of love and spiritual concern is a must for the church. Then it can teach sinners the way and believers their sense of duty.

What is your church teaching you about Christian fellowship? When you go out from its meetings, is your life undegirded by spiritual experiences which make you a power for Jesus Christ?

SERVICE

There is one more area of religious experience in which we need to put our faith to the test, and that is the area of service. Jesus emphasized this. "If any would be great among you let him be your

PLAIN SPEECH

Educational Danger

One of the terrible things about war is that people tend, in the midst of fighting, to take on the very characteristics which they violently oppose. This is almost as true in a cold war as in a hot one. The danger in this regard is now seen most vividly in our educational theory.

The awful danger before us is that, in our very effort to match the technological success of the Soviets, particularly in the field of ballistics, we should come to be like them. The cry is for more and more emphasis upon science and technology. It is now clear that these are the fields which will be provided the most money and given the most encouragement. They ought to be encouraged, but it would be a terrible mistake to encourage them at the cost of diminishing interest in all other studies. Fortunately, first class scientists are among those who see this danger and who warn against it.

This is one of the problems for which the Quaker heritage is an excellent preparation. Friends have long had an enviable record in the pro-

duction of scientists, as the names of Dalton, Eddington, Cope and Hole suggest. The Quaker colleges have tended to be strong in the natural sciences. But, at the same time Friends have stressed, from the beginning, the necessity of trying to produce whole persons. We have been concerned with the reasons of the heart as well as the reasons of the head. We have agreed with William James when he said that the end of education is "knowing a good man when you see him."

Here, then, is an emphasis which we must make untiringly today. We must urge on all those who determine educational budgets the wisdom of a balanced preparation for life. If we produce only those who know the laboratory and nothing else we may show some success in sending rockets to the moon, but we may fail in the far more important undertaking of making a good life in this fair land.

Stunning temporary successes are possible if everything is concentrated in a single effort, but the end result is terrible distortion. We must resist the temptation to forget what is precious in the pursuance of what is urgent.

D. Elton Trueblood

servant." "The Son of man came not to be ministered unto but to minister." "If any man would come after me let him deny himself and take up his cross and follow me."

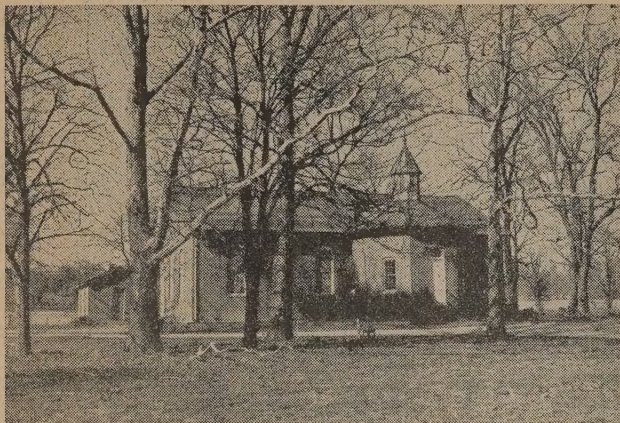
To me, the Cross is the symbol of service. It means doing the will of God. When Jesus faced it he said, "Not my will but thine." It means putting the good of others ahead of selfish interests. I am conscious, however, that this is not the general interpretation of the cross. Crosses, gold crosses, standing sometimes 20 or 30 feet high in the front of a sanctuary or on a church spire, crosses carved on the ends of pews or on pulpits, crosses dangling at the end of a rosary or worn as a charm about the neck, crosses worn on the coat label—all may be little more than a fetish.

What is your church teaching you about the cross? Paul said,

"The preaching of the cross is to them that perish foolishness but unto us which are saved it is the power of God." You can rightfully formulate a doctrine of the cross only as it grows out of your own experience of salvation. Others may attempt to explain the meaning of it as they have experienced it but actually its meaning is made clear only when you can say with Christ, "Not my will but Thine."

Are the statements of faith set forth by the church stumbling blocks to you or are they stepping stones unto a richer and fuller life? The aim of Christian Education must never seek to persuade persons to conform to statements of faith made by others but rather to experience the truths of the Scriptures under the unction and power of the Holy Spirit who is able to inspire testimonies which give a reason for the faith that is within.

Quaker Crossroads -- Four Indiana Friends Meetings



Oldest of the four Meetings is Walnut Ridge, established in 1827. At its beginning it became a religious and an education center until public schools were instituted in Indiana. Meetings for worship have been held continuously for over a hundred and thirty-five years. Many of the early settlers, including the Binford family, came from Virginia and North Carolina.

Walnut Ridge Friends have a very picturesque Meetinghouse with spacious grounds, located in the open country. Now the smallest of the four Meetings with sixty-two members, it at one time was a large and flourishing Meeting. Many Friends still remember the "May Quarterly Meeting" held at Walnut Ridge, to which Friends from that area and from some distance came in considerable numbers.

Walnut Ridge Quarterly Meeting now comprises these Meetings: Carthage, Charlottesville, Greenfield, Little Blue River, Walnut Ridge and Westland.

Present pastor at Walnut Ridge is Louis Barrett Sr. The program of Walnut Ridge includes Sunday School, morning worship, special evangelistic meetings on Sunday evenings, and mid-week prayer meeting.



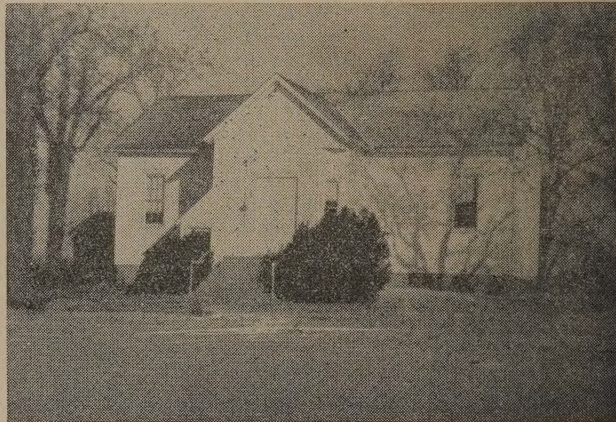
The Carthage Friends Meeting was established in 1839 by a group of Friends from North Carolina. It was in 1821 that Joseph Henley of North Carolina, in company with Robert Hill of Richmond, Indiana, on a prospecting tour purchased land on the east side of Blue River, perhaps the first in the limits of Carthage Meeting. The land was soon taken up by families of Friends who were much opposed to slavery. After Carthage Preparative Meeting was established in 1839, the land that is now the property of Carthage Friends Meeting was set aside for a Meetinghouse and a school. A frame Meetinghouse was built and served until 1866, when its capacity was doubled by building on the west. This

building then served until 1881 when the present substantial brick structure was erected.

Early Friends in the area were part of the "underground railway" that led many a poor fugitive to safety and liberty by way of the Carthage route to Canada.

The first minister recorded was William Binford, and following were David Marshall, Jared P. Binford, Henry C. Aydelot, Mary N. Henley, Rhoda M. Hill and Herschel Folger. The present pastor of the Meeting is Robert A. Shockney.

In the past three years the Meetinghouse has been remodeled supply sufficient class rooms for the Bible School and other activities. Robert Shockney writes, "The Meeting is now showing good increase in attendance and spiritual growth."



In 1832 some members of Walnut Ridge Friends Meeting began to settle in what is now Westland locality. By 1841 there were about fifteen families, and in that year the present church site of two acres was bought for \$5.00 and a log house erected. This was used for worship and school for a number of years. Later a small frame house was built for worship.

The present building was erected in 1866. In 1902 it was remodeled and reseated "in modern style." In more recent years a full basement was put under the church, an oil burning furnace installed, the house covered with siding and the interior redecorated. A few years ago a parsonage was purchased and improvements have continued to be made on church and parsonage as needed.

Edwin L. Barker, pastor at Westland, writes, "We at Westland are indeed grateful for the great faith and work of our predecessors, and by God's help are determined to promote the work of the kingdom today and for the future."



Charlottesville Friends Meeting
(description next page)

Charlottesville

A group of concerned Friends in and near Charlottesville began meeting for worship in 1869. In 1872 a Preparative Meeting was established there under Walnut Ridge Monthly Meeting. The first meetings were held in Henry Bundy's broom shop which was located across the road and a little south of the present Meetinghouse. Then a plain one room building was erected north of the present building. In 1906 this building was moved to its present site and remodeled. Irvin H. Binford and Lilburn White, the oldest living members were on the Building Committee at that time. In 1951 a basement and one school room were added.

The first resident pastor was Micajah Morris. Two of his grandchildren with their families are present members of the Meeting.

The Meeting was a part of Walnut Ridge Monthly Meeting for forty-seven years. In 1919, when O. Perry Bantz was pastor, a Monthly Meeting was established. Young People's groups and the Missionary and Aid Societies have been active during the years. More recently a group of Quaker Men has been organized. The idea for the four-meeting sign originated with the Charlottesville Quaker Men group.

During the 85 years of its existence the Meeting has been served by approximately twenty-eight pastors, including the present pastor, Harry Cooper.

Correspondence

The Quaker Ministry

To the Editor:

There were of course many of us who could not attend the Conference on Ministerial Training at Germantown. The special issue of *The American Friend* on the ministry (December 26, 1957) was therefore eagerly awaited and the various articles studied closely. Special tribute should be paid John Harvey for organizing this Conference, and his review on "The Meaning of the Germantown Conference" was excellent.

The three things necessary for an adequate program of advance were points well taken by Russell Rees in his editorial. Faith, commitment and an adequate program are absolute essentials.

I hope each Yearly Meeting will lay the concerns of this Conference before its constituency. Perhaps Yearly Meeting Committees on Training and Recording of Ministers could be given a morning or afternoon during the 1958 Yearly Meeting sessions. A report on the Germantown Conference could be made, and an opportunity might

then be given for a full discussion by the Yearly Meeting. Complete notes might be taken and findings sent to our Five Years Meeting Committee on Ministerial Training. Many of us hope another national conference might then be held. Could definite recommendations be made ready for the 1960 sessions of our Five Years Meeting?

Richard P. Newby
Minneapolis, Minn.

* * *

To the Editor:

Recent articles in *The American Friend* have led me to write on the subject, "Why I left the Quaker ministry." There were many personal factors involved, so no one should construe my remarks as implying blame on Quakerism. It is to highlight situations which existed then and, I assume, still exist.

I graduated from Earlham College in 1950 firmly convinced that I was to be a Quaker minister. College instructors, William Berry, Bill Clark and Elton Trueblood are still cherished in my heart. I was recorded at Plainfield in 1952. Percy Thomas, Milo Hinckle and Glenn Reece along with others were and have always been devoted and unselfish in helping me. No other men can compare to the above mentioned.

But, other factors: (1) I was not welcome among some Friends because of the liberal school of theology which I attended.

(2) While turning to Congregationalism for a "student charge," I attempted to find pastorates in the Quaker ministry elsewhere. Glenn Reece, Herbert Huffman and others attempted to help. I have enjoyed re-reading the letters. However, there is a recurrent theme worth noting — the small churches expect the minister to supplement his income elsewhere. I was raised on a farm and enjoy all types of work, but I was trained and dedicated to the ministry. A man's integrity demands that he follow his work. It is not feasible to expect a "split personality" in a parish minister.

(3) There was no Quaker seminary that I could, or was expected to, attend.

Some suggestions: (1) Apparently, Quakers must recognize the wide differences among them. In other denominations, a minister may serve a church in any state in the union and be judged on a merit basis. This is not true in Quaker-

ism. So, those meetings of like interest and concern must develop and "take care of their own."

(2) Less concern for George Fox and the "uniqueness of Quakerism." Twentieth century man needs help! Preaching and showing the message of Quakerism is desperately needed. The fact that it bears the Quaker label is beside the point. It just takes up time and space more urgently needed. I have often wondered if Quakerism ever shook off the period of "quietism."

(3) The idea of a chair in some seminary is excellent. However, it still means other denominations will train Quaker ministers, which in turn means many being siphoned off. Sacrifice will have to be made if Quaker ministers are to be produced. Possibly a seminary attached to some large University would be the most economical, but somehow if Quakers are to have ministers, then Quakers must pay for it. My education was paid for by Methodists.

I hesitate to send this letter, but if my experiences are of worth to the truth that is Quakerism, so be it.

Conrad Pyle
Green Mountain Falls
Colorado

* * *

Editors note: Copies of the December 26, 1957, issue of *The American Friend* (special issue on the ministry) have been sent to each Clerk of Ministry and Counsel in the Five Years Meeting, or to the Clerk of the Monthly Meeting. A Study-Report of the Germantown Conference on the Ministry, designed to aid in a discussion of the problem of ministerial training, has been sent to each pastor or correspondent. Friends are urged to give this matter study and thought. It is hoped that a small group in each Meeting might use the Study-Report as a discussion guide and report its findings to the Committee on Ministerial Training.

Extra copies of the December 26 *American Friend* and of the Study-Report may be secured without charge from the Committee on Ministerial Training, 101 Quaker Hill Drive, Richmond, Indiana.

An error on page 415 of the December 26 issue of this journal has been called to our attention by Levinus Painter. Benjamin Ngaira is Executive Secretary of East Africa Yearly Meeting; Jotham Stan-da is Clerk.

A Visit to the Islands, Guatemala and Mexico

Oscar Marshburn, Clerk of California Yearly Meeting, and his wife, Olive Marshburn, recently visited the Caribbean Yearly Meetings of the Five Years Meeting, the Guatemala Mission Field of California Yearly Meeting, and Friends and the A.F.S.C. work in Mexico.

An opportunity and great privilege was ours as the way opened for a visitation to Cuba, Jamaica, Guatemala and Mexico. It is difficult to convey in this short article the impressions and the values which we obtained in our month's visit.

Arriving in Havana, we first went on to Matanzas, where the Evangelistic (Protestant) Theological Seminary is located. Two of our Friends girls are attended this very fine school, Nancy Torres and Yolanda Pupa. California's Henry and Alma Cox have spent some time on the faculty there. We then traveled on to Holguin where we were received by a delegation of Friends headed by Juan Sierra, the clerk and superintendent of Cuba Yearly Meeting. We were under his care and visited each meeting and school under the care of Friends in the Province of Oriente.

On Sunday morning we attended Sunday School in Holguin and then journeyed to Gibara where Friends work was first established in Cuba. On Sunday evening we were at Banos. The trip to Banos gave us an opportunity to see the value of the work of the Rural Sunday Schools and how these people are reached when no other religious instruction is open to them. The schools at Banos and at Holguin are very impressive but also the schools in other locations are filling a very important function. The devotion of the pastors, teachers and workers was an inspiration to us.

Going to Jamaica and seeing the fine groups at the Swift Purscell School for boys and the Lyndale School for girls as well as worshipping with them on Sunday morning was another highlight of our travels. These schools are located at Highgate and here and we were guests of Aunt Mary White—now 93 years young. It was a real spiritual experience to sit at her feet and hear her tell of some of her experiences of 63 years in Jamaica and how the Lord has answered

prayers for the work there. Martha White Miller generously helped us to visit other areas and then we were guests in her home at Christiana. Our last visits in Jamaica were at Hector's River and the Happy Grove School as guests of Fred and Gladys Jones.

Arriving in Guatemala we were met at the airport by Herbert and Chris Lund. The next day we journeyed to Chiquimula. Even with all the years of hearing reports from our Central American field, reading the Harvester and seeing pictures, we still were very much impressed with the magnitude of the work, the extensiveness of the physical properties and the lives that had been changed as evidenced by their faces, their testimonies and their prayers.

On Sunday we felt "The Presence" as we worshipped in Jocatan where the lesson was interpreted from Spanish into the Chorti dialect. John and Joyce McNichols were the leaders that day, while the local pastor gave the lesson. A trip to Esquipulos in the Mission jeep with the Lunds and Sara Wade Ratcliff will long be remembered—not only because of the beautiful scenery over the mountains—nor the visit to the Cathedral and the Black Christ, but more because of the visit with some Friends in the villages on the way. Our stay in Chiquimula was made very pleasant and comfortable by being guests in the Astleford home.

At each place we were asked to speak, even though briefly. It was a new experience to have an interpreter as we had in Cuba, Guatemala and Mexico. Olive usually spoke to the women as from the women in our own Meeting. Oscar carried a greeting and a message of love to them from California Yearly Meeting. Both of us tried to help them think of us all as one in Christ.

We worshipped with Friends in Mexico City the last Sunday we were away and later visited a work camp under the American Friends Service Committee at Val Verde de Salvador—a project of helping in the schools and installing a water system for the village.

A general statement of our feeling for all our missions and schools is the need for more personnel who are qualified and trained for leadership and also for additional physical equipment. The doors are open wide in Cuba, Jamaica and

Guatemala. These doors may not always be open or they may be entered by others with other motives than those of advancing the Kingdom. Our hope is that more of us may attain a larger vision and a greater sense of responsibility.

Oscar and Olive Marshburn
From *The California Friend*

A Christmas Float

The Christmas story never changes, it retains its beauty and romance year after year; but we always welcome new ways of presenting the age old story.

The Friends Meeting of Fountain City, Indiana, decided to present the Christmas story on wheels to the community. The plan was a Christmas Float, featuring the Nativity scene, carolers, and words of praise to the Heavenly Father for the gift of Christ.

It was an all-church project. About forty-five persons spent enjoyable hours planning and building the float. After four work sessions, about 20,000 tissues had been stuffed into it. On the sides red tissues were used against white backgrounds for lettering "Peace on Earth" and "Glory to God." On the rear "Friends Church" was lettered in blue, and a wreath of evergreen and red ribbon was attached above. The Nativity scene was arranged on the floor of the float with teenagers representing Joseph and Mary and a doll for the Christ Child laid in a straw-filled manger. Opposite the manger scene were the carolers. The floor was covered with straw and the float was lighted.

On Christmas Eve the caroling party assembled to take the float out into the community. The evening began with prayer that the float might bring joy to the shut-ins and encourage peace and good will among men through Christ. As the float was pulled slowly through the streets a dozen carolers sang the Christmas hymns. "We Wish You a Merry Christmas" was also sung at each stop while poinsettias were given the shut-ins there. After an evening of joy and blessing the party, well chilled, returned to the parsonage for hot chili and tea.

The float received many generous comments. It is hoped that it made Christmas happier and more meaningful for many.

Max Huffman

Literature in Review

Yardley Warner, The Freedman's Friend, by Stafford Allen Warner; The Wessex Press (Great Britain); 331 pages; \$3.75.

To a person interested in the history of the first steps of progress of the American Negroes after they were freed in 1865, this book gives a wealth of incidents. To the person who likes the personal experiences of a good man following his conscience, this book gives interesting reading, revealing the character of one whose favorite motto was, "Gentle in method but resolute in action."

It is true that we are in a new age, one very different from 1815-1885, the years spanning the life of Yardly Warner. We have new problems, but one of the greatest is only an extension of struggle in his time, even though much progress has been made—the relationship of the black and white races in our democracy.

Yardly Warner was in his prime in the years after the emancipation of the Negro slaves. He had been reared in a home which cooperated with the Underground Railroad. He saw with compassion the almost impossible adjustment of the newly freed people to totally new conditions. He believed he could do his part to help by starting schools for their children.

First he started "almost by his own unaided exertions about 30

schools in Tennessee and North Carolina. These included two normal schools for teacher training." His first wife, Hannah, had died soon after they left Westtown School where both had taught. For several years he travelled alone over northern United States and England, in the interest of these schools for Negroes. Money was contributed from Indiana and New England Yearly Meeting and from Friends in England. Men and women offered to teach and all the while the Normal Schools were training Negroes to become teachers of their own race. Finally the Tennessee work was put on a solid basis free of debt and laid on the shoulders of competent committees.

The second permanent accomplishment of Yardly Warner was the practical solution he worked out for former slaves to own land on a sixty acre plot near Greensboro, North Carolina, which he purchased. Here lots were sold to freed men, homes were built and work gradually opened up in factories. This section still stands as a living monument to him and is called Warnersville.

Yardly Warner married an outstanding Englishwoman as his second wife. She helped him with his schools. When he died he left three little sons in her good care, and it is the oldest of these who has collected these records about a father whom he barely remembers. Janet Whitney has written the introduction.

Milton H. Hadley

"Selections from the Journal of John Woolman" form the most recent booklet in the "Living Selection from the Devotional Classics" series of the Upper Room. It is arranged and edited by J. Manning Potts. Other Quaker authors represented in this series are Thomas R. Kelly with selections from "Testament of Devotion," and George Fox with selections from his Journal. Douglas V. Steere has edited "The Practice of the Presence of God" by Brother Lawrence and "The Imitation of Christ" for the series. Single copies of each booklet are fifteen cents each. Quantity prices are available.

* * *

Friend Alice, by Mary Ellis Lottman; Pageant Press; 52 pages; \$2.50.

If you have an hour in which you wish to catch a fresh glimpse of Quaker life in Ohio in the last half of the nineteenth century, you can do so by reading this little book by Mary Ellis Lottman.

This is not the austere society of early New England Quakerdom nor the music-less environment so often pictured. Friend Alice and her father and family live a rich full life of Penn Grove's Farm, the busy, vigorous, fresh life of a lively country family.

There is very little plot in this small book but the setting is vividly portrayed and the characters seem real and live. It is essentially a teen-age book but older readers, too, may enjoy it.

Aliee E. Rees

Variations on Gospel Themes

MATTHEW 13:5-6

Please, Lord, accept this flower,
Pale, frail, it lifts its face.
Quick, it will wither in the hour,
—It sprang up in a stony place.

MATTHEW 18:12-13

See what a good little lamb am I,
Never to roam or stray,
I cling to the flock as all lambs should
Day, night, and day.

Nibble, ribble, I follow a tail,
Another lamb follows mine.
Count me among the docile
Ninety and nine.

Can it be true then, Shepherd,
Knowing all that I am,
You would desert me, seeking
One lost lamb?

LUKE 18:10-14

Lord have mercy upon me,
A Pharisee.
Not when I pray,
But surely, surely, thrice a day
I say,
"See her, see him. How foolish they . . ."
Each one at whom I laugh
Diminishes by half.
So I grow tall
By proving others small.
Lord, pity me,
A Pharisee.

MATTHEW 25:1-12

The other four with empty lamps
Simply forgot.
But I . . . Believe me, Lord,
I did not.
I looked, and mine was halfway full,
It seemed like more.
How could I know it would not last?
. . . Why close the door?

Margaret Grant Beidler

Renovating the Kaimosi Chapel

A Short Story in Three Chapters



Students of the Teacher Training Center remove the old seats from the Chapel so the new concrete floor may be laid.

Chapter I. As a result of a meeting held at Clinton Corners, New York, where Levinus Painter spoke about Friends Africa Mission in Kenya, a special fund of \$100 was sent to the Mission Board designated "for buildings at the Africa Mission." It was gratefully decided to devote this gift toward the renovation of the Kaimosi Chapel.

Chapter II. The Youth Department of the United Society of Friends Women adopted as a project for 1958 the raising of a fund to pay the cost of new comfortable benches to replace the old backless seats in the Chapel.

Chapter III. The news of these gifts sparked a full-scale movement in Africa on the part of both Mission personnel and African Friends to give enough money and labor to supplement the \$100 and renovate the whole Chapel. The Kaimosi Monthly Meeting volunteered to give sand and stone for a new concrete floor to replace the original floor of earth varnished with cow dung. The Industrial Department crushed the stone and furnished equipment and technical aid. The International Work Camp loaned tools and gave labor. The schools furnished trucks. The Men's Training Center, the Bible Institute and

the Hospital contributed labor. The Women's Training Center and the Girls Boarding School sold handmade articles for money to purchase the cement for the floor.

The older people told tales of how bricks for the Chapel had been made at the Mission, how the building had finally been complet-



Two members of the Kaimosi Monthly Meeting shovel sand out of the Goli Goli river as their contribution toward the new floor for the Kaimosi Chapel.

ed except for door and windows and plaster by Christmas time in 1915. The Christmas service was held in it that year, with 931 people crammed inside and hundreds more crowded around the window holes.

By this Christmas season, the floor was done and the walls were painted. The new benches are awaited with eagerness. The Kaimosi Friends and the students at the schools have a fresh realization of the bond of fellowship that unites them with Friends across the seas.



Kaimosi school girls sew articles to be sold, the proceeds to go toward the purchase of cement for the new Chapel floor.

Thoughts for Class Study

by John C. Harvey

February 16

The Church Preaches the Word

Romans 10:14-17 and Ephesians 3:7-19

Even the title of this lesson is helpful in the emphasis which it underscores. It is not just the preacher who proclaims the Word, but it is the entire fellowship of Christians. Many people who are listed as members of our Meetings tend to slip out from under the responsibility of making plain the Word of the Lord. Every one of us is a proclaimer of that which has taken hold of us at the depths of our beings. Only a small part of the preaching is done in formal presentation on Sunday mornings. Much effective preaching is done unconsciously in person-to-person or small-group conversations. Much is done through smiles and handclaps and thoughtful deeds. And we should always remember that it is *The Church* proclaiming the saving Word of the Lord. Every one can share the joy of helping to enlarge the circle of those who hear and obey this Word.

Quakers would do well to study seriously the entire sweep of Church history rather than limiting ourselves to Quaker history. We would be helped by really trying to see how large a part preaching has played in the growth of the Church through the centuries. We refer now to the prophetic ministry of the Word, which in every generation has been one of the outstanding redeeming forces in the parts of human society where Christian preaching had penetrated. At some periods such preaching was the vital redeeming force in many parts of the world. Even today, when preaching, in and of itself, has not the place of honor which it held a hundred years ago, we find a widespread hunger for the Bread of Life as it is broken and distributed by the preachers who truly understand their enormous task.

To get back to the thought of the first paragraph—perhaps one of the significant trends of church life in our generation is the recognition and application of the larger view

of preaching. Some churches have abandoned the formal preaching service of Sunday evenings, and have substituted group activities in the church throughout the week. We are not at a point yet where we can truly evaluate this change; but simply to say that if we can in our group meetings produce a great many "lay-preachers", we shall in the long run be more effective in the proclamation of the Word of God than we would be if we left it all up to the employed minister of the congregation. The basic proposition in this lesson is that every Christian is a preacher, and that what he is commissioned to preach is the Word of the Lord.

Questions: What is the difference between teaching and preaching? What is the purpose of preaching? Is the ministry in our Meetings for Worship too much toward the information side, and not enough of exhortation,

February 23

The Church Worships

Matthew 18:19-20; John 4:23-24; Acts 1:12-14 and Colossians 3:16-17

Many and varied have been the efforts to revive "primitive Christianity." The verses in today's lesson have been used as parts of patterns in these attempts to go back to the original type of church life and practice. Simplicity in worship has been one of the principal ways of rediscovering some of the freshness and vitality of the Christian faith in its beginnings. The great contrast between the early practice where two or three gathered quietly in homes in the name of Christ, and a cathedral of today where hundreds watch the proceedings of an elaborate ritual done for them by someone else, is easily seen.

True worshiping is done almost without reference to the particular type of conscious arrangements for such an experience. There is no exclusive place or time for worship. Pure worship probably has no direct relationship in time or space. A Quaker may react against ceremonies of one kind, but at the same time be terribly restricted by his own rigid thought patterns, so that his life of worship is very narrow

and unfruitful. Another person may feel entirely lost in a silent meeting for worship, but he may find genuine forgiveness through praying a ritualistic prayer, and his heart may open toward God while a Bach chorale is being sung, no matter what language is being used.

However, most of us as Friends have come to appreciate deeply the simplicity in the Quaker ways of worship. We rejoice in the splendid opportunities it gives us, for it leaves so many doors open for the inflow and outflow of spiritual life. Many of us thrill at the challenge and the responsibility it places squarely upon us. We know that worship is like swimming—that no one else can do our worshiping for us, and we have experienced something of the joy of being supported in God's great ocean of love. Because of this, our adoration and wonderment increase as we become more aware of the Presence in the midst of our lives. We share in the confidence of the early Christians that whenever people gather in the name of Christ, his Spirit is there with them and in them. It was this Christian belief that the Son of God stood alive in their midst that worked like a leaven in the life of the empire.

A quotation from Roy L. Smith may be helpful: "It is highly significant that the New Testament church did not begin with a committee on publicity, articles of incorporation, or a church supper. These may all be very important matters once a church is launched, but they are not the beginning. In the case of the first Christian church the beginning was made in a prayer meeting."

Questions: Does quiet Quaker worship sometimes seem to be an attempt to idealize our own thoughts, or are we really in contact with the Infinite Presence?

Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching" copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Our life as a Meeting will be measured by how keenly aware we are of that Spirit of Life which God desires of us; how honestly we have tried to understand how this Spirit can be translated in the ordinary but highly complicated affairs of men; how deeply we have entered into a time of corporate and individual waiting before God for His guidance, illumination, unity, and power, and how courageously we have acted.

Marlin Dawson

Friendly Life = Far and Near

Ground has been broken for a new Sunday School unit for the Yorba Linda Friends Meeting in California. The men of the Meeting, with John Parker in charge, expect to help in the building of the unit. Keith and June Sarver are ministers of the Meeting.

* * *

Dr. Paul W. McCracken, a 1937 graduate of William Penn College, Oskaloosa, Iowa, is serving as one of three members of the Council of Economic Advisers to President Eisenhower.

* * *

Glenn Bartoo, a Friend who has worked with the American Friends Service Committee offices in Des Moines, Iowa, and Columbus, Ohio, has recently been employed by the Psychology Department at the State Penitentiary in Columbus. He interviews men for work and those applying for parole.

* * *

Robert Crichton, a member of East Lansing, Michigan, Friends Meeting who taught for several years at the Friends Boys School in Ramallah, Jordan, is now studying creative teaching in high school and college. While on this study he hopes to visit all the Friends' colleges and secondary schools.

* * *

Paul O. Turner, Clerk of the West Richmond Friends Meeting, Richmond, Indiana, has accepted the position of Assistant Director of Finance for the national office of the American Friends Service Committee in Philadelphia, beginning February 1. His wife, Marie Turner, is Recording Clerk of West Richmond and also served as secretary for the Meeting. Both have been active in regional A.F.S.C. work. They will move to Philadelphia in late January.

* * *

Josephine Noble, an Englishwoman who is a member of France Yearly Meeting, has returned to England from Paris after more than ten years of Quaker work there. She worked with Friends Relief Service in England during the war, and went out to Paris in 1946 for relief work there. Visiting Friends know her as head of the Quaker Centre in Paris. Charles and Edris Cooper of Santa Barbara Meeting, California have succeeded her in that work.

* * *

With the majority of its students now housed in campus dormitories, Wilmington College will undertake construction this spring which may lead to a faculty housing area on the Quaker college campus. Two two-story faculty apartment houses, each containing four apartments,

will be built on the southeastern part of the campus, east of a proposed extension of Linton Drive. Other faculty members may construct private homes in the new area. The faculty apartments will be completed by September, 1958.

* * *

John Fletcher, who is minister of the programmed Friends Meeting in Knoxville, Tennessee, and clerk of the unprogrammed Friends Meeting in Knoxville which meets on Sunday evenings in the homes of its members, has been given a Minute of Service to visit other Meetings throughout Tennessee. With the help of the Friends World Committee, he expects to visit the Meetings in Chattanooga, Nashville and Memphis and also in Celo, North Carolina, and in Atlanta, Georgia. He will also serve as a resource person during the Convocation and Religious Emphasis Week of the University of Tennessee.

* * *

The annual corporation and public report meetings of the American Friends Service Committee were held in Philadelphia, January 10 and 11 with Henry J. Cadbury, chairman, presiding. Among those reporting were Charles R. Read, A. F.S.C. staff member; William Channel, field director in Israel; Sydney Bailey, director of the Quaker United Nations program; and Lewis M. Hoskins, executive secretary. A new film on A.F.S.C. work in India, produced by Ted Conant, was previewed. Fourteen persons were named to the A.F.S.C. Board of Directors at the corporation meeting, four of whom are new on the Board: Wroe Alderson, Lorraine Bacon, Dudley M. Pruitt and Ellis B. Ridgway Jr.

* * *

A check for \$9.10 was recently received at Quaker House in New York accompanied by a letter from the Clerk of the Ann Arbor Junior Business Meeting. Last Spring, explained the letter, two of the Michigan young Friends attended a high school conference at the United Nations sponsored by the American Friends Service Committee. They were impressed with

the work being done at Quaker House and with the potential of the program and carried their enthusiasm back to Ann Arbor. On their recommendation the Junior Business Meeting collected the sum and sent it to New York. "We hope," wrote the Clerk, "that this small contribution will be of some help to you in continuing your wonderful work."

* * *

An informal meeting of the executives of world-wide denominational bodies was held recently in Geneva, Switzerland, "to consider the best contribution each tradition can make to the ecumenical movement and especially the World Council of Churches." Herbert Hadley was present representing the Friends World Committee for Consultation. Exchange of information and the discussion of common problems were the purposes of the meeting, which was not a prelude to any formal organization. Others present represented the Baptist World Alliance, International Congregational Council, Lutheran World Federation, World Methodist Council, World Presbyterian Alliance and the Anglican Church, although none represented a "Church," but rather an alliance, a council, a consultative body or a federation.

* * *

At Guilford College this year, 72 students are descendants of Guilford alumni. One of these students, Virginia Cox, has a Guilford background beginning with her great-great-grandfather, Jonathan E. Cox, who was in the first session of New Garden Boarding School, and continuing through her great-grandfather, Joseph J. Cox, her grandparents, Joseph D. and May Riddick Cox, and her parents, Joseph J. and Virginia Ragsdale Cox. Members of Gertrude G. Murrow's family have also attended Guilford since its opening, with her great-grandfather, Andrew C. Murrow, her maternal great-grandfather, William B. Hockett, her grandparents, Shubal Ed and Mary Hockett Murrow, and her parents, J. Edgar and Hazel Richardson Murrow all students at Guilford. Other Guilford students whose great-grandparents attended Guilford are Margaret Y. Davis, Robert I. Burns Jr., Carol F. Smith, Janet L. Smith, William Frazier Smith and Robert Winsor.

* * *

A pre-Christmas letter from Clara Weaver, a teacher in the Friends Africa Mission in Kenya, to her parents, Willard and Emily Weaver of Carthage, Indiana, was published recently in the local paper. In the letter Clara Weaver describes the various pre-Christmas activities at the Kaimosi Girls Boarding School. A

COMING EVENTS

MARCH 13-16—Friends Conference on Disarmament, Camp Miami, Germantown, Ohio.

APRIL 14-18 — Board Meeting Week. Boards and Committees of the Five Years Meeting of Friends; Richmond, Indiana.

APRIL 18-19 — Executive Council, Five Years Meeting of Friends; Richmond, Indiana.

meal for the graduating classes at the school and 200 guests, called the "Leaving Feast," was held November 30 at Kaimosi. The "Leaving Day Service" was held December 1 in the newly redecorated school chapel, and on "Parents' Day," December 3, parents spent a day touring the school compound and being entertained by contests, games, sports, and a program of speeches, plays and the presentation of awards to outstanding students. "Gift Giving Night" held on December 4 included a Christmas tree made from a tree branch, carols and a gift of baking powder and a tape measure or a mirror for each student. A presentation of a Biblical drama that night was held on the lawn under the moonlight due to a failure of lights in the chapel.

Friendly Fellowship

COLLINS, NEW YORK — About 40 young people and leaders gathered at Collins for a Young Friends Conference on December 27-29. This was the largest attendance at a conference in several years.

Most of the time was spent on a consideration of the problems of segregation and race prejudice. Oattie West, a young Negro who is the assistant pastor at Bethel Baptist Church in Rochester, discussed what segregation meant. Rodney Morris, just returned from two years in Kenya with the Friends Africa Mission, shared his insights and showed color slides of his work in Kenya.

The Sunday morning meeting was conducted almost entirely by young people, with Dorothy Gentle, Lee Fraser, Ann Sirine, Ed Rantannen, Allen Lohouse and Bob Wixom participating. During the Sunday School hour, Ray Jacobs told about his trip to the United Nations.

New officers of the group are Ann Sirine, clerk; Don Simkin, assistant clerk;

Dorothy Gentle, recording clerk; and Lee Fraser, treasurer.

* * *

VAN WERT, OHIO—The members of Antioch Chapel Friends of Indiana Yearly Meeting dedicated a new parsonage on Sunday, December 1, 1957, under the leadership of John Compton, General Superintendent. The \$11,000 home was built on a half-acre of land donated to the meeting by the late Francis Runnion. A Sunday School class farmed three years for Harry Kreider, at that time pastor of the meeting, and turned \$6,000 over to the meeting. The balance was pledged by the families of the meeting and the new home was dedicated free from debt.

A former pastor, Logan Smith, delivered the dedicatory sermon. The building committee consisted of Harold Runnion, Chairman, Ernest Mefferd, Dale Gilliland, James Shively and Doyt Bell.

The new parsonage is one quarter mile from the Meetinghouse, which is located four miles southwest of Van Wert. It has three bedrooms, a large living room, a large and well planned kitchen, a bath, a utility room and garage. Lloyd E. Roth is the pastor; Gaylord Bell, Clerk of Ministry and Counsel; Harold Runnion, Clerk of Monthly Meeting.

* * *

HIGH POINT, NORTH CAROLINA—During the past year, twelve members of High Point Meeting have died. Nearly every one was actively interested in the work of the Meeting.

The Quarterly Meeting Leadership Training Course was carried on at High Point in the fall. Each of the three teachers was highly appreciated: Seth and Mary Edith Hinshaw and Floyd Moore. The six two-hour courses were more steadily attended than in previous years.

The annual Homecoming was celebrated by a thoughtful lecture by Alexander Purdy. Copies may be secured on request.

For one week-end, Harold Chance gave several thought-provoking talks emphasizing vividly the value of silence.

We were happy to have the Quarterly Meeting Thanksgiving service with us. Each one of the pastors had a special part. A beautiful candle-lighting service introduced the Christmas week.

Alice Paige White

Kirby Page

Kirby Page, author of 24 books and well-known lecturer, died on December 16 at the age of 67 at his home in La Habra, California. This journal has occasionally used his devotional material and many Friends will remember him as an outstanding Christian pacifist.

Ruth Suckow of Clarmont, California, a Friend and one of America's outstanding women authors, has written this impression of Kirby Page in the last year of his life: "I was privileged to hear one of Kirby Page's last talks at an informal meeting in a private home at which he spoke and answered questions. The impression which stays with me is less of what he said than of the man himself. It is a thing of wonder and some awe when we see a man, always good and powerful, who in his last period has risen to new spiritual height. My feeling was that Kirby Page had lost himself to find himself. 'Radiance' is such an overworked word at present that I would use another if one could be found to describe the expression of this man's face. I can not.

"Yet it was a modest, unconscious illumination. When asked a question, the searching clearness of his eyes showed that he was trying to find truth, not to give a telling answer.

"Kirby Page said that in a long life and public career, he had come to the realization that his own chief responsibility was to do what he himself could to follow the will of God, as he was able to find it."



Norway Yearly Meetinghouse, Stavanger

The small group of Friends in Norway recently remodeled a home to include a dining room that will seat fifty people, a parlor for Sunday morning meeting and an office-library.

Shown at the inauguration tea, left to right; Karina Skjourland and her two daughters, Sina Erland, Berta Stakland, a fourth generation Quaker, and Esther Svern. Ole F. Olden, Clerk of Norway Yearly Meeting, sent these pictures.



Norwegian Friends at the Inauguration Tea

American QUAKERAMA

True Stories of Quaker
Life, Concern and Humor

A Venture in Faith

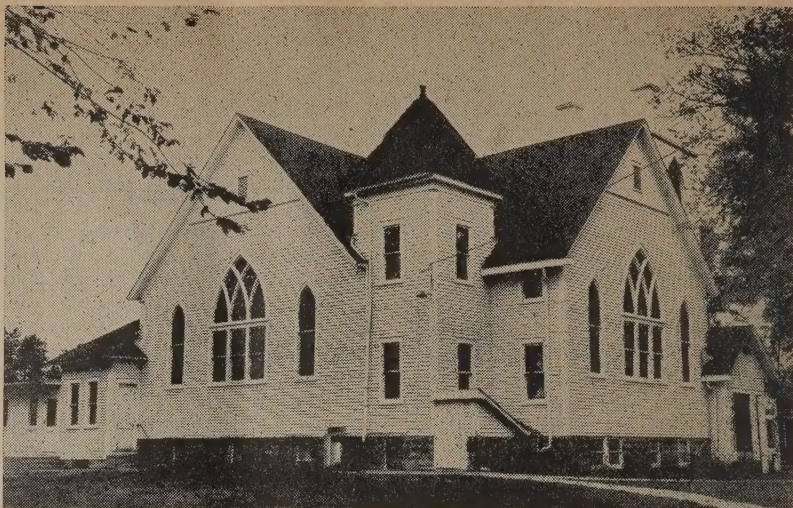
George H. Moore was pastor of one of our Friends Meetings when he had an unusual experience in faith.

As a rule there were few who attended the Sunday evening meeting, and this was the case one Sunday night when the few who were present were all sitting down in front. They had sung, had had a Scripture reading and time of prayer, and George Moore stood up to give his message.

A little disturbance caused him to delay a moment as four young couples filed into the Meetinghouse and filled a seat near the center. George Moore had been thinking of the message he wanted to give, but now the conviction filled him that he should speak on a verse which he could scarcely remember reading, but which had lodged in the recesses of his mind. It is found in Proverbs 14:4: "Where no oxen are the crib is clean, but much increase (Revised Standard Version—abundant crops) comes by the strength of the ox."

George Moore said he expressed ideas in that message which he did not realize had ever entered his head; how if one was unwilling to take the responsibility for keeping a "yoke of oxen" there was less trouble; the crib (barn) stayed clean without much effort. And yet it was the keeping of the oxen with all the trouble and responsibility involved that resulted in additional land being cultivated and the harvest being sufficient to keep the family in reasonable abundance. Willingness to assume responsibility, he added, always is part of the price we must pay if we are to accomplish our mission on this earth.

In the weeks following, one by one, those couples visited George Moore. He counselled with them and was surprised to learn that in each instance either the young man or the young woman had been hesitating about marriage, fearing it would bring trouble and responsibility. His message had caused them to see it would be worth all its cost. Because he ventured in faith and followed God's directing, he had spoken to their condition.



New Providence Friends Meeting in Iowa has recently completed an addition to the Meetinghouse, partly shown to the left of this picture, which contains seven Sunday School class rooms. The 20' by 60' structure includes a full basement and one story. The total cost was about \$9,000 not including much volunteer labor by the men of the meeting. Members of the Building Committee were John Martin, Melvin Laughlin, Corwin Hadley, L. M. Blair, Norma Hadley, Helen Broer and T. B. Chance. Lewis D. Savage is pastor of the Meeting. The Dedication of the Education Building was held October 20, 1957, together with the Centennial Anniversary of New Providence Friends Meeting.

News Notes

A plan for resettling Negroes and members of other minority groups in communities where there are Church of the Brethren congregations has been approved by the denomination's General Brotherhood Board. Church of the Brethren congregations have assisted in relocating more than 5,560 displaced persons and refugees since 1948.

* * *

Friends Meetings of the Green Pastures Quarterly Meeting will hold their Mid-Winter Conference at Ann Arbor, Michigan, February 7 to 9. Norman Thomas will speak Friday evening on "Arms and the Economy." Elton Atwater will speak Saturday morning on "Prospects of Disarmament through the U. N." A discussion will follow Saturday afternoon. Sunday morning meeting for worship will be held at the Ann Arbor Friends Center.

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BIRTHS

ARNOTT—To Gordon and Mary Eleanor Harris Arnott of Greenfield, Ohio, a son, Gregory Harris, on November 21, 1957.

MARRIAGES

GARRETT-ABERNATHY—Virginia Lee Garrett to Paul J. Abernathy, on November 3, 1957 at Center Friends Church near Newton, Iowa. Nelson D. Murdock, pastor and grandfather of the bride, officiated.

PAINE-HYDE—Ruth Avery Hyde, member of Providence Friends Meeting, Media, Pennsylvania, to Michael Ralph Paine of Malvern, Pennsylvania, on December 28, 1957, at the Providence Friends Meetinghouse.

WEDDING ANNIVERSARY

APPLEGATE—D. Morse and Cora Hadley Applegate observed their fiftieth wedding anniversary at Bear Creek Friends Meetinghouse near Earlham, Iowa, on December 23, 1957. They have attended the Bear Creek Meeting for over forty-five years. Their three children, Lucille Mapes, Russell and Dwayne, all from the Earlham neighborhood, seven grandchildren, and over 200 friends and relatives were present.

DEATHS

CHARLES—Eva M. Charles, on December 2, 1957, at the Methodist Home in Warren, Indiana. She was born April 3, 1873 and was a member of the Fountain City Friends Meeting all her life. She was active in home service work and known for her kindnesses. Surviving are a sister, Sarah Charles, who served ten years in the Mexican Mission Field, and a brother, Nathan Charles of Eaton, Ohio. Funeral services were held in Fountain City with Max Huffman officiating and at the Warren Methodist Home.

DOAN—Leona Bond Doan, on November 28, 1957, at a nursing home in Richmond, Indiana, aged eighty-three. The wife of the late Zena H. Doan, she was born January 28, 1874 near Webster, Indiana, the daughter of Mahlon and Ellen Bond. She, with her husband, served Meetings in pastoral relationships in Iowa, Indiana and Western Yearly Meetings, filling various places of responsibility in the churches and communities. Her membership was at Evanston Friends Meeting, Evanston, Illinois. She is survived by one son, Kenneth Doan of Park Ridge, Illinois, and a brother, the Rev. Leslie Bond of Fountain City, Indiana, and one nephew. Funeral services were held in Fountain City with Homer Coppock, assisted by Max Huffman and Milton Hadley, officiating. Interment was at Knightstown, Indiana.

DUNCAN—Julia A. Duncan, on December 22, 1957, in a nursing home at Pawling, New York, aged eighty-eight. At the time of her death she was a member of Nine Partners Monthly Meeting at Millbrook, New York, although she had previously lived in Poughkeepsie, New York, for a number of years and was a valued member of that Monthly Meeting. Her long life was spent in domestic service until she was advanced in age, and her influence was felt in the various homes where she lived. She was full of humor and greatly enjoyed being with children. With few

advantages she was always learning and was wise with a wisdom all her own. Her sincere devotion and loyalty to Friends were outstanding. Funeral services were held in the Lyall Memorial Federated Church with Edwin Daniels officiating. Burial was in the Nine Partners Cemetery at Millbrook.

GODDARD—Alice Marie Goddard, on December 22, 1957, in Waterville, Maine. She was born August 29, 1882, the daughter of the late Lewis and Marie Goddard. She was a retired teacher. She was a birthright member of the Religious Society of Friends and resided in Portland for many years. She also lived at one time in Bloomfield, New Jersey and Auburn, Maine. She will be remembered by many adults as a religious worker in the Oak Street Meeting in Portland. She was a fine Bible student and teacher. Surviving are one sister, Mrs. Ebert Wilson of Waterville, and two nieces. Funeral services were held at Waterville. Interment was in the Pine Grove Cemetery.

LEHMAN—Hiram C. Lehman, on August 15, 1957, at a hospital in Cincinnati, Ohio, after a short illness. He was a member of Friends Chapel Meeting of Van Wert Quarterly Meeting. He was born June 27, 1891 near Celina, Ohio, son of Henry and Magdalené Lehman. He was converted in 1914 and lived in the service of his master until the time of his death. He had served as Sunday School Superintendent, Clerk of Monthly Meeting and elder and was serving as Trustee at the time of his death. He was a man of quiet life, and in his friendly and generous spirit he was a friend to all. Surviving are his wife, Myrtle Lehman; three brothers, Harry Lehman of Wabash, Ohio, Edgar Lehman

of Galion, Ohio, and Kenneth Lehman of Celina, Ohio; nieces and nephews. Services were held at Friends Chapel with Morris L. Barber and Harry Kreider officiating. Burial was in Church Cemetery.

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The Joseph A. Peters farm of 240 acres near Friendsville, Tennessee. Sixty acres of woodland, consisting of ash, oak, hickory and red cedar, much of it young timber. No running water, but has one good well and others are possible. Has been neglected recently, but is basically good productive soil. An opportunity for a Friends family to live and work in a long-established community of Friends. \$100.00 per acre. Write or call: T. Herman Brown, 118½ N. Broadway, Maryville, Tennessee.

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LOCAL MEETING DIRECTORY

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.
Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATLantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th. 3-7531 (Th—Thornwall; As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone PARKview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinnen, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m. Meeting for Worship. Phone SY 63372. Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 R. Ernest Lamb, Minister, 538 Floral Drive; Phone OXFord 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 433-467.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m. Meeting for Worship and Study. Katherine Honold, Clerk, 4720 West 35th Ave., Ava-C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon. Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Lake Worth, Florida—Palm Beach Friends Meeting. Meeting for Worship, 10:30 a.m.; 812 South Lakeside Drive, Lake Worth.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday, Meetinghouse—Marks & Broadway Sts.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone CEDarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEDarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 3-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Evansville, Indiana — Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m., G. R. 6-7776. All Friends welcome.

Indianapolis, Indiana — First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship. Errol T. Elliott, Minister. Ruth Day, Minister of Christian Education. Phone. Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets. Sunday School—9:30 a.m. Morning Worship—10:45 a.m. Jr. Hi Young Friends Sunday 5:00 p.m. Sr. Hi Young Friends Sunday 7:00 p.m. Mid-Week Meeting Wednesday 7:30 p.m. Meetings for College Friends. Rosemary Holloway, Church Secretary, Phone AT-85680.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn. Bible School, 9:45 a.m., Meetings for Worship, 11:00 a.m. and 7:00 p.m. Youth Groups, 6:00 p.m. and 8:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Roberta E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWInbrook 5-7110.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento to S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan — Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri — Unprogrammed. 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Brooklyn, New York—Lafayette Avenue Meeting. Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 28 each Sunday at 11:00 a.m.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York, Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

OHIO

Cincinnati, Ohio—Friends Meeting; 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Unified Meeting for Worship and First-day school 10:00 a.m. June 16 through September 1, inclusive. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave. Phone MU 1-6528.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

OREGON

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 35th Ave. and Main St. Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BELmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 234 Jones. JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, N.W. Central Expressway. Clerk, Kenneth Carroll. Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

CANADA

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 3-3044.